

THESIS

An Analysis on Equality of Rights and Positions of Men and
Women Reflected in Sir Arthur Conan Doyle's
The Hound of The Baskervilles

By:

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**ENGLISH LETTERS AND LANGUAGE DEPARTMENT
HUMANITY AND CULTURE FACULTY
THE STATE ISLAMIC UNIVERSITY OF MALANG
2007**

**AN ANALYSIS ON EQUALITY OF RIGHTS AND
POSITIONS OF MEN AND WOMEN REFLECTED IN SIR
ARTHUR CONAN DOYLE'S
THE HOUND OF THE BASKERVILLES**

THESIS

Presented to

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for Degree of Sarjana Humaniora

By

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**ENGLISH LETTERS AND LANGUAGE DEPARTMENT
HUMANITY AND CULTURE FACULTY
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LEGITIMATION SHEET

This is to certify that Siti Khodijah's thesis entitled
*An Analysis on Equality of Rights and Positions of Men and Women Reflected in
Sir Arthur Conan Doyle's The Hound Of The Baskervilles*
has been approved by the Board of Examiners as the requirement for the degree of
"Sarjana Humaniora."

The Board of Examiners

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Dedication

To Baba and Umi, and my beloved extended parents; thank you for all of your supports, I'm not a good daughter who can show my love to you through a word, though I never say love to you, but I do really love you all.

My beloved little sister and beloved little brother; you both always have me on your side.

My future husband; I'll be very happy if you wish to read this.

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I never thought it would end this way. Nevertheless, this not an edge, this is a new start of a new life. So many things had happened during my college time; happiness, sadness, new father, new mother, new families, new friends, love stories. God, I thank you for all of Your miracles, and the chances You gave. I praise You for these things. Mohammad saw, you are the messenger, I hope I can always see and follow your path. Shalawat and salam upon you.

The new day has come, but I would never forget the past. I thank the people who help me finishing and completing my thesis. The merciful Mrs. Istiadah, MA. who always help me and guide me with her patient and limited time and energy, though I'm not a good student for her. All of my lecturers, who had been lecturing me with their love, thank you for the knowledge. And also Prof. Dr. H. Imam Suprayogo as the rector of this University, thank you for letting me stays.

All of my parents, so many things you said, but only a little thing I heard and remember, forgives me for that. To see a smile on your face is a remarkable thing for me. You making me smile were, and now it is my turn to you.

Great thanks are also addressed to them who have been criticizing and accompanying me during my thesis time. Especially to Zahra who gives the idea to research in this field, you are inspiring and supporting me in my sadness and happiness. Rahma, never surrender on your faith, fight for it, I know you can do it. Isti, Sofie, Titin, Jeng Any, Dewi, Dian, Ndue, Sinaga, Garfield, K' Lee and all

the life I have been through for my college time, I learnt a lot from you and thank you for the friendships.

My extended family, Nia, Yanto, Hantu, Hesty, Immoets, Ria, Mbak Aning, Andi, both Rich, Yustin, Hapsa, Endah, Martha, Vito, Pujh, Jeng Fit and her family, and also my college mates and my other extended families that I could not mention here, thank you for the friendships and memories. What would happen later when I'm no longer with you and we are in the distance? But I'm sure and hoping that this relationship will last forever. I hope there is a reunion invitation comes by to my house.

My brother Dzulhaq, Yaman is waiting for you. Thank for all of your and your families' love. My ex work partner at Jogja, my new work partner at Tri Jaya, it is a pleasure to know you all.

I learnt a lot from the past memories that I could not mention one by one. Those make me the way I am now. And I proud enough of my self though I'm not a perfect woman.

And this thesis is not perfect. It still needs criticism and suggestions from the reader; there then, the writer will know the incompleteness and the lankness of this thesis. I hope it might have contributions and useful values especially for those who focuses on this topic. Amin.

Malang, 29 December 2006

The Writer

ABSTRACT

Khodijah, Siti, 2006. An Analysis on Equality of Rights and Positions of Men and Women Reflected in Sir Arthur Conan Doyle's *The Hound of The Baskervilles*. Thesis, English Letters and Language Department, Humanity and Culture Faculty, The State Islamic University of Malang

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Key word: Women rights, Women positions, Social constructions, Patriarchy.

The biological difference has made men and women have different roles in their social life. The term masculine and feminine are used symmetrically only as a matter of form, as on legal papers. The rest is constructed by social construction and the custom. Social construction constructs people's perception when a phenomenon or a problem occurs in society, the social constructions play a big role in defining and separating the meaning of men and women. The patriarchy custom that used by some societies makes women position put under men's control. Through his novel, Doyle tries to explain and let us know women's oppression done by men. This novel reflects women's right and positions whether it's raised or drowned.

This research described the detail description about women's right and positions reflected by female characters in the novel such as women's right of speaking, women's right in social affairs, and women's right in making decisions. There are also reflections of women position regarded as subordinate creature, women as the victim of love affair, and women as the victim of physical intimidation.

In conducting this research, the researcher used feminist literary criticism. It means that this research focuses on feminist sides that explain how men in the novel are oppressing women. The traditional concepts that regard women as a doll that should be preserved and homed, will become the major consideration of this research.

From the data we know about equality of rights and positions of men and women reflected by female characters such as women's right of speaking, where there is no equality of right of speaking, and that the female character are still affected by sex differentiation between men and women in the way they deliver their idea, women's rights in social affair where as they deliberately or not try raise their social status, and also women's right of making decisions in which female characters in this novel still bounded by the custom and regard that men are the decision maker.

We also can find out women's positions reflected by female characters in the novel such as women as apart of patriarchy, these female characters put under men's control and still inherit the patriarchal system through their blood, women as victims of love affair where both major female character become the victim, and also women as the victim of physical intimidation in which the husband is always beating them for inadequate reasons.

From this research the researcher hopes there will be other researchers who concern to this topic and explore the feminist perspective more details. Of course,

the topic still needs extra attention towards wider perspective in viewing women's rights and positions and literature.

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CHAPTER I

INTRODUCTION

1.1. Background of Study

The biological difference has made men and women have different roles in their social life. The moustaches and the Adam's apple that men have, the uterus and menstruation that occur periodically to women made a straight line of two things; masculine and feminine, men usually close to masculinity and women close to femininity. The stereotype of masculine and feminine that occur in society draw a longer line of perception in job description. Masculinity is defined as harder, stronger, and the ability to persuade others, and femininity is defined and identically connected with submission, obedience, loyalty, pampered, childish, sympathy, warmness, softness, hospitality, and infirmness (Mulia & Farida, 2005:4). The definition above draw to a clear and straight perception on what masculinity and femininity are.

The term masculine and feminine are used symmetrically only as a matter of form, as on legal papers. In fact, the relation of the two sexes is not quiet like that of two electrical poles, for man represents both the positive and the neutral, as is indicated by the common use of man to designate human being in general; whereas women represents only the negative, defined by limiting criteria, without reciprocity (Beauvoir in Selden, 1999:533).

However, electrical poles will not be completed if there is only one side of

pole; positive for instance. There should be two different side of pole (positive and negative) to make a complete electrical pole.

In another condition, people also differentiate men and women from their look. Women tend to be beautiful and men tend to be handsome. The word "beauty" comes from Latin *bellus*—at that time were only used for women and children—and handsome comes from single word *hand*—part of our body—which can be interpreted as strength (Melliana, 2006:11). The conclusion of the explanation above is that people define a man as a person who especially focused on their strength, the achievements that they get rather than their look, whereas women define as the softness, weakness, childish where this *bellus* is inappropriate to man.

For centuries, the social constructions also play a big role in defining and separating the meaning of men and women. Social construction is stimulant which people see, hear, and get from the women their self, which then they interpret and define with their own thought and give responses on the way how the stimulant react (Melliana, 2006:2). It can be said that social construction constructs people's perception when a phenomenon or a problem occurs in society. Furthermore Melliana defines social construction as a cycle which is always recurring like food chain. When social construction occurs it would be followed by social internalization, which will bring us to social reproduction and then come to social reaction. This social reaction will bring us back to the new social construction and so on.

Again and again, some cultures which regard women as the second sex appear. The patriarchy custom that is used by some societies make women position put under man's control. "...patriarchy custom makes women—with their biological function—naturally put under man's feet." (Lie, 2005:2). The superiority of man class toward women make women especially wives must obey their husband, and usually has no right of saying 'no' to whatever their husband say.

Related to the social construction which occurs in society then, it is correct when someone says that literature is an imaginative work created from the author's imagination. However, no matter how imaginatively it is, it still contains truth. In other word, its intrinsic or extrinsic side is a reflection of a daily life. "...literature is a life documenter. There, it will be the 'witness' of history..." (Endraswara, 2003:10). It means that whatever happened in the story or literary work still has a relation with a real life; therefore, some masterpieces like *Romeo and Juliet* by William Shakespeare or *Anthony and Cleopatra* have close relation background to the author. Then, we could say that literature is a history, story, or news which is told in unique ways.

Novel, however, reflects people everyday experience which was picked up by the writer in order to make an interesting story. What are expressed in literature are some facts of the whole range of human experiences whether it in the past or present. The same with *The Hound of the Baskervilles* this novel was inspired from Doyle's experiences when he stayed in the Devonshire moors, which included a visit to Dartmoor the famous prison. At first, it was based mainly on local folklore about an inhospitable manor, an

escaped convict and a huge black sepulchral hound. What the writer's saw, felt and thought were poured in one bowl – what later so called a masterpiece or work of literature – to make a good story. No wonder if we saw some novels or movies or even poems that reflect equality of positions and rights between man and women, since those problems have become one aspect of life that appears in our daily life one of issues that booming recently.

As one of human important aspects, rights and position for women become one of crucial need in society. It means that when a person has already had their right or a position in the society, usually they will be feeling like others respected them. It's different when someone is just ignoring us, and thinking that women are unable to do something that men can. This condition occurred almost in our daily life where women likely to threat radically for they are different in their organ of sex (Melliana, 2006:8).

As a human, women also have their own rights as men have; right to participate in politics, work outside, or just roll their thought in public. Everyone in this world was born with brain which each of them has a different way of thinking. The progressive thinking of women made man sometimes afraid of being loose. Man is afraid if someday their wife will leave or neglect them for women has more sophisticated thought. An examination of women's present position and of men's attitude towards the women's movement shows evidence of fear at every turn (Greig, www.spartacus.schoolnet.co.uk/Wbillington.htm)

The character of women (Ms. Stapleton and Mrs. Lyons) in *The Hound of the Baskervilles* are figuring women only regarded as second sex in

daily life. A little illustrations given is when Ms. Stapleton (who actually is Mr. Stapleton wife's) should obey all of what her husband said even pretending being his sister just to fulfill his desire in order to reach his goal; which is to get the Baskervilles' heredity. In fact, the husband took a first control of his wife, what is to do, say, see, and even, think. Kitchen and bedroom are places where they can manage by themselves without man's interference.

However, there were struggle in avoiding man's control in their heart, directly or indirectly. They try to release their right from men's cage. They try to release themselves from the bounding custom. They try to manage their position in social affair to be as equal as men. Nevertheless, it is still shown that wives or women have no role to control their own body and thought, in other word, they are their husband's doll, and we all know that there is no human will likely threatened so.

The struggle in getting equality in rights and positions are worth enough to reveal. Feminist literary criticism means to reveal women discrimination and subordination within literary work. From the reasons above the writer want to analyze the novel by using feminism perspective especially how was women threatened in the novel.

1.2. Statement of the Problems

1.2.1. What are women's rights in a society described in *The Hound of the Baskervilles* ?

1.2.2. How are women's positions in a society described in *The Hound of the Baskervilles* ?

1.3. Objectives of the Study

1.3.1. To know women's rights in the society described in the *The Hound of the Baskervilles*

1.3.2. To know women's position in the society described in the *The Hound of the Baskervilles*

1.4. Significance of the Study

This literary criticism is aimed at contributing for feminist literary criticism progress. In accordance, the readers understand the literary work and feminist itself, which has become current issues in social and textual constructions gender in late 18th century. And for the next researcher they can compare the result of this literary criticism as their consideration and reference when they are conducting some literary criticism related to this topic. And after conducting the criticism and get some understanding what feminist literary criticism is, there will never be found unequal treatment between men and women, both on literary world and empirical world.

1.5. Scope and Limitation

This research only focuses two main women character shown in the novel and on the feminist literary criticism especially on the equality of rights and position toward women over the novel *The Hound of the Baskervilles* .

These two main characters are the major woman characters which often appear for they have the major connection with the case happened.

1.6. Definition of the Key Terms

1.6.1. Novel

Novel is work of art of the novelist written in his own language and come out from his own thought (Peck & Coyle, 1986:103). Furthermore, novel here means an examination of relations between individuals and society especially regarding to how people behave.

1.6.2. Feminism

A philosophical term for the movement on equality of men and women. Feminism is a diverse collection of social theories, political movements, and moral philosophies. Some versions are critical of past and present social relations. Many focus on analyzing what they believe to be social constructions of gender and sexuality. Many focus on studying gender inequality and promoting women's rights, interests, and issues (wikipedia.org/wiki/Gender_equality, accessed on March 17, 2006).

1.6.3. Equality

Equality is a social state of affairs in which certain different people have the same status in a certain respect. There are different forms of equality, depending on the persons and social situations in question. For example, one may consider equality of the sexes in opportunities for employment; the people in question are men and women (contrasted) and the social situation is the search for a job ([wikipedia.org/wiki/Equality_\(law\)](http://wikipedia.org/wiki/Equality_(law)), accessed on March 17, 2006).

1.6.4. Position

Position here refers to someone status – especially women – in social, family or her private life. E.g.: the relative position or standing of things or especially persons in a society; "he had the status of a minor"; "the novel attained the status of a classic"

(wordnet.princeton.edu/perl/webwn, accessed on March 17, 2006).

1.6.5. Right

At its most fundamental, a right is a claim, on other persons, that is acknowledged and perhaps reciprocated among the principals associated with that claim. One concept of rights is a principle of interaction between people which amounts to the simplest version of the Golden Rule (do unto others as you would have them do unto you)

(wikipedia.org/wiki/Rights, accessed on March 17, 2006).

CHAPTER II

REVIEW OF RELATED LITERATURE

2.1. Feminist Literary Criticism

Most modern criticism stresses the importance of close attention to the text. This might seem to make for objective criticism, but recent thinking has repeatedly drawn attention to the fact that all readers bring preconceptions to the text. These preconceptions, it is argued, usually reflect the dominant values and beliefs of the society of the day. And feminist literary criticism searches for a way of looking at the text which different from the male perspective that has always been dominant in society (Peck & Coyle, 1986:152)

Seen negatively, feminist criticism might seem only to be concerned with demonstrating that literature is sexist in the portrayal of women, or with showing how the texts reveal the injustices of a male society where women are regarded as inferior. This however, is a very limited view of a feminist approach. One of the real achievements of feminist criticism has been to draw attention to the fact that gender and relationships between men and women are central themes in literature.

Jane Austen, for example, is conventionally celebrated for her strong sense and ironic humor, while the extent to which she is writing about male and female role has traditionally received little attention. It seems just as valid to say that Austen's subject is relationship between the sexes as to fix her themes as treatment of such moral abstraction as pride and prejudice. The

object is not to present Austen as a feminist but to see the way in which she, like other authors, male and female, build her works around certain assumptions about gender.

Feminist critics claim that traditional critics has silenced or suppressed the debate about gender because it is in its own interests to do so (Peck and Coyle, 1986:152). One aspect of this is that there are many novels by and about women, such as those published by Virago, which male critics have all but ignored, as if they are not worth discussing as literature. Once the critical premises are changed, however, and it is argued that male and female identity have always been central issues in society, such books become interesting and worth discussing.

It would, however, be wrong to give the impression that feminist criticism is only concerned with gender and sexuality or that there is a single standard feminist approach to literature. Within feminist criticism, there are a variety of different approaches, which are still being developed. Nevertheless, the aim of feminist criticism is clear: it is to “reread” the text so as to emphasize the importance of those elements that most critics have chosen to overlook or could not see because they were writing within the dominant male tradition of criticism.

To understand the nature of feminist literary criticism and its alternative approach to literature, we must first understand its long history. Like Simone de Beauvoir, Mary Elleman and Kate Millet were among the first to reveal the literary history of women’s images and to discuss the dominant stereotyped image of female fictional characters. It can even be traced back to

Aristotle's declaration that the female is female by virtue of a certain lack of qualities. Also, St. Thomas Aquinas's theory that form is masculine and matter is feminine (Oppermann, 2002:2).

In the *Subjection Of Women* (1869), John Stuart Mill expressed it very powerfully: all men, except the most brutish, desire to have in the woman most nearly connected with them, not a forced slave but a willing one, not a slave merely, but a favorite. They have therefore put everything in practice to enslave their mind. Sixty years later Virginia Woolf's *A room of One's Own* (1929) developed and enhanced these views with a strong female sensibility and criticism. Here, Virginia Woolf argues that the male dominated ideas of the patriarchal society prevented women from realizing their creativity and true potential.

As Virginia Woolf was especially emphasizing, women writers had to work against the grain in order to write. Yet, the writing was the only way left to women to assert individuality and autonomy. Excluded from many social, political, and economic activities, women turned to writing. To be a writer one has to destroy the stereotyped image of housewife and mother. In other words, women writers had before them the enormous task of defying their marginality and subversion, not only in the house, but in society as well.

Most of the novels written in the 19th century by women used the house as the central image, because, like their heroines, female writers were almost exclusively confined to the house. Their experiences were not as broad as their male counterparts, because they were isolated especially from business life. Therefore, the novels display a highly static way of life.

The literary progress in the late 19th century and the early 20th century, modern women novelists provide an excellent example of the tradition of subject process. Moreover they also talk about the relationship between literature, love, satisfaction and assignment. They illuminate some aspects of human behaviour and provide insights of human nature and condition; religions, politics, and sex. These aspects are part of their kind of their literary tradition. So it is not surprising that most of the 19th century female writers foregrounded woman as the subject of their novel, or expressed female experiences in their literary rebellion against their deliberate marginalisation both as women and as writers.

It involved exposing the sexual stereotyping of women, in both our literature and our literary criticism and, as well, demonstrating the inadequacy of established critical schools and methods to deal fairly or sensitively with workswritten by women (Annette Kolodny in Djajanegara, 2000:19).

The advent of female literature promises woman's view of life, woman's experiences. Make what distinctions we please in the social world; it still remains true that men and women have different experiences. But hitherto, the literature of women has fallen short of functions owing to a very natural and a very explicable weakness. It has been too much a literature of imitation. To write as men write it is the aim and besetting sin of women; to write as women it is the real task they have to perform.

Since the novel is the creation of female writers, the exclusion of so many women novelists from the canon has caused an enormous degree of reaction from the feminist critics, therefore, reconstruction and reevaluation

of the canon as regard the novel genre has become one of the major tasks of feminist criticism.

2.2. Literature and Gender

Much of the best English criticism from Sydney to Leavis has concerned itself with the subtle connection between literature and gender. Tillie Olsen, Ellen Moers, Elaine Showalter, and others building upon the works of Virginia Woolf, have developed definitions of women's writing and established its lines and traditions by encouraging printing houses to reissue "lost" works.

The question of language and its political has exercised writers, philosophers and social theories throughout the intellectual history of western civilization. In the early part of this century, modernist women writers like Virginia Woolf and Dorothy Richardson debated the question of the women's sentence, searching for a literary language that would fit the female experience they sought to express (Cameron, 1992:1)

Showalter examines British women novelist since Brontes from the point of view of women's experiences. She defines the tradition by establishing three phases: "feminine", "feminist", and "female", each achieving a greater liberation than its predecessor without losing its distinctiveness as women's writing. This field of feminist activity has been called "gynocriticism". It deals with the distinctive themes, structures and genres of women's writing, the nature of female creativity and female language, and the problem facing women as writers (Selden, 1999:521).

Dale Spender's *Mothers of the Novel* challenges the tendencies of eighteenth-century scholars both to canonize only few writers and to canonize only males (Spender, 1986:801). And also like Virginia Woolf states about the sentence that was current of the beginning of the nineteenth century ran something; that is a man's sentence; behind it one can see Johnson, Gibbon and the rest (Selden, 1999:532).

Jane Austen looked at it and laughed at it and devised a perfectly natural, shapely sentence proper for her own use and never departed from it. Thus, with less genius for writing than Charlotte Bronte, she got infinitely more said. Indeed, since freedom and fullness of expression are of the essence of the art, such a lack of tradition, such a scarcity and inadequacy of tools, must have told enormously upon the writing of women.

There was a place of fiction, but even the most conservative and devout women novelist, were aware that the "feminine" novel also stood for feebleness, ignorance, prudery, refinement, propriety, and sentimentality. At the same time that Victorian reviewers assumed that women readers and women writers were dictating the content of fiction, they deplored the pettiness and narrowness implied by a feminine value system.

In the face of this dilemma, women novelist developed several strategies, both personal and artistic (Selden, 1999:538). Among the personal reaction was a persistent self-deprecation of themselves as women. The novelist publicly proclaimed, and sincerely believed their antifeminism. By working in the home, by preaching submission and self-sacrifice, and by denouncing female self-assertiveness, they worked to atone for their own to write.

The fiction of Dorothy Richardson, Katherine Mansfield, and Virginia Woolf created a deliberate female aesthetic, which transformed the feminine code of self-sacrifice into an annihilation of the narrative it self, and applied the cultural analysis of the feminist to word, and structures of language in the novel.

In the face of this dilemma, women novelist develop several strategies, both personal and artistic (Selden, 1999:538). Among the personal reaction was the persistent self-deprecatioon of themselves as women. The novelists publicly proclaimed, and sincerely believed their antifeminism. By working in the home, by preaching sunmission ann d self sacrifice, and by denouncing female self-assertiveness, they worked to atone for their ownn will to write.

In the 1960s the female novel entered a new and dynamic phase, which has been strongly influenced in the past ten years by the energy of the international women's movement. Women novelist concerned with the conflicts between art and love, between self-fulfillment and duty. They have insisted upon the right to use the vocabularies previously reserved for male writers and to describe formerly taboo areas of female experience.

Contemporary women novelists are aware of their place in a political system and their connectedness to other women. Like the novelists of the female aesthetic, women novelists today, Lessing and Drabble particularly, see themselves as trying to unify the fragments of female experiences through artistic vision, and they are concerned with the definition of autonomy for the woman writer (Selden, 1999:541).

John Stuart Mill (in Djajaneegara, 2000:44) argues if that women lived in a different country from men, and had never read any of their writings, they would have literature of their own. And if literature is destined to have a different collective character from that of men, much longer time is necessary tjan has yet alapsed before it can emancipate itself from the influence of accepted models, and guide itself by its own impulses.

2.3 . **The Nature of Woman**

Women form half of the human beings inhabiting planet Earth. Since human rights are the rights of all human beings, male and female alike, human rights are women's rights. By the same token, a society in which men are not willing to extend human rights to their mothers, the women who bore and nurtured them; their daughters, products of their own loins; and their wives, the women who bear and raise their treasured sons, is a society in which men are unwilling to extend human rights to men of another family, tribe, language, religion, race, ethnic tradition, or nation.

From time to time, the primary responsibility of women is to bear and raise future generations of male and female human beings (<http://www.nara.gov/exhall/charters/declaration/declaration.html>, accessed on December 01, 2006). This is, however, still happened in recent time. The belief that women's role is not more than to be an ordinary housewife still remains and rotten in everyone's head.

Nevertheless, woman has the same human nature which man has, and of course, the same natural human rights. Woman's natural right for its rightfulness does not depend on the bodily or mental power to assert and to

maintain it on the great arm or on the great head; it depends only on human nature itself.

Since woman is a human, then, woman has the Nature of a human being; next, woman has the Right of a human being; third, woman has the Duty of a human being. The Nature is the capacity to possess, to use, to develop, and to enjoy every human faculty; the Right is the right to enjoy, develop, and use every human faculty; and the Duty is to make use of the Right, and make her human nature human history. Woman is here to develop her human nature, enjoy her human rights, and perform her human duty. A woman has the same human nature that a man has, the same human rights, liberty, and the pursuit of happiness, the same human duties; and they are as unalienable in a woman as in a man

(<http://www.infoplease.com/t/hist/ideal-public-woman/2/3.html>, accessed on December 01, 2006).

This nature include the capacity, the right, and the duty to use women's right of speaking, women's rights in social affair, and women's rights in making decision. Nevertheless, the use of these three natures of women still usually is still affected by some nature like patriarchy. This make was a social custom whereby make women involved in love affair even sometime as a victim of physical intimidation.

2.3.1 Patriarchy

According to <http://www.britannica.com/eb/article-9058740/patriarchy>, patriarchy is a social organization marked by the supremacy of the father in the clan or family, the legal dependence of wives

and children, and the reckoning of descent and inheritance in the male line;
broadly: control by men of a disproportionately large share of power

Patriarchy (from Greek: *pater* (genitive form *patris*, showing the root *patr-*), meaning father and *arché* meaning rule) is the anthropological term used to define the sociological condition in which fathers have supreme authority within families and male members of a society tend to predominate in positions of power; with the more powerful the position, the more likely it is that a male will hold that position

(<http://www.en.wikipedia.org/wiki/Patriarchy>, accessed on December 01, 2006).

This system justifies man as super-ordinate and woman as sub-ordinate. The responsibility to earn some money for the family was put on man's back. Women are only regarded as an ordinary housewife. In this case, men will have bigger right to decide what will happen to their family because they the one who give more income to their family.

Patriarchy is also found in family traditions like women taking the name of their husbands and children always carrying the father's last name (<http://www.essortment.com/in/Culture.General/index.htm>, accessed on December 01, 2006). More women are choosing to keep their maiden names or hyphenate with their married name so they can retain their own identity. With reference of Mr. and Mrs. So-and-so, the man assumes the dominant role again and women lose. In the majority of homes, the man is the figure who financially supports a family while the woman stays home and cares for the children. While

there certainly is no harm in this arrangement for most families, it should not necessarily be a given and one women are expected to live by.

2.3.2 Love Affair

Love affair is an intimate sexual relationship. This expression dates from about 1600, when it referred merely to the experiences connected with being in love. The current sense dates from the second half of the 1800s (<http://www.en.wikipedia.org/wiki/Affair>, accessed on December 01, 2006). An affair is often a euphemism for a situation where two people are involved in an inappropriate romantic relationship.

One of the more negative connotations of the use of "affair" is as a euphemism for a situation where two people are involved in an illicit sexual, romantic and/or passionate attachment, usually for a limited duration. The euphemism is also applied to marital infidelity where one partner has an outside relationship: a liaison. It is sometimes accompanied by scandal (<http://en.wikipedia.org/wiki/Affair>, accessed on December 01, 2006).

Love affair could come both from the husband or wife. The data shows that the comparison between men and women making affair is 8:1. In other word, there is only one woman making affair in eight men making affair (<http://www.aftertheaffair.net/>, accessed on December 01, 2006). And, when the offender is the husband, the wife tends to forgive their fault. But when the offender is the wife, it is very rare they forgive their wives.

Usually, once one affair is discovered by the offender or told by someone else who knows about the affair, there will be: grief, anger, bitterness, distrust, retaliation, embarrassment, emotional exhaustion, and unforgiveness, shown by

the betrayed side. The worse effect is divorce. Once the betrayed cannot forgive the offender, there will be possibility of divorce.

2.3.3 Physical Intimidation in Marriage

Physical intimidation is defined by the forcing of undesired physical acts by one person to another (http://en.wikipedia.org/wiki/Physical_harassment, accessed on December 01, 2006). Where physical intimidation in marriage defined here is the undesired physical acts by the husband to the wife. This is usually done for some purpose. To make the victim afraid, obedience, or may be just to make the doer pleased to what he/she has done.

The physical intimidation happened in family life usually done by the husband to his wife. It's very rare to have the wife beating her husband. Often, the husband uses it for they dissatisfied with their wife, whether sexually or emotionally. A non satisfied and cruel husband will be scarcely beating his wife whenever he felt his wife do a mistake, even a little mistake.

Also in the category of physical intimidation is Verbal Intimidation. This can include shouting, especially from a near distance; use of cursing or other abusive language; use of demeaning language. This form of intimidation may also include repeated telling of insulting or demeaning jokes, references to your person, or physical gestures designed to insult or demean you as a person (<http://www.ladybugbooks.com/harass.htm#TO%20DO>, accessed on December 15, 2006).

The most of it, beside hurting the victim physically it also hurting the victim psychologically. The memories of the intimidation will long lasting remain

in their mind. When the scar of the harassment gone, the scar on their heart will still remain for a long time.

2.4. The Concept of Feminism

Feminism is a diverse collection of social theories, political movements and moral philosophies, largely motivated by or concerned with the experiences of women (<http://en.wikipedia.org/wiki/Feminism>--accessed on March 17, 2006). Most feminists are especially concerned with social, political and economic inequality between men and women; some have argued that gendered and sexed identities, such as man and woman, are socially constructed.

Women's area is in the kitchen, bedroom, and house. At least, that is the stereotype which people give and use in everyday life. In many prehistoric cultures, women assumed a particular cultural role. In hunter-gatherer societies, women were generally the gatherers of plant foods, small animal foods, fish, and learned to use dairy products, while men hunted meat from large animals. Because of their intimate knowledge of plant life, most anthropologists assert that it was women who led the Neolithic Revolution and became history's first pioneers of agriculture.

In more recent history, the gender roles of women have changed greatly. Traditional gender roles for middle-class women typically involved domestic tasks emphasizing child care, and did not involve entering employment for wages. For poorer women, especially among the working classes, this often remained an ideal, for economic necessity has long compelled them to seek employment outside the home, although the

occupations traditionally open to working-class women were lower in prestige and pay than those open to men. Eventually, restricting women from wage labor came to be a mark of wealth and prestige in a family, while the presence of working women came to mark a household as being lower-class.

The women's movement is in part a struggle for the recognition of equality of opportunity with men, and for equal rights irrespective of gender, even if special relations and conditions are willingly incurred under the form of partnership involved in marriage. The difficulties of obtaining this recognition are due to historical factors combined with the habits and customs history has produced. Through a combination of economic changes and the efforts of the feminist movement in recent decades women in most societies now have access to careers beyond the traditional one of homemaker (<http://en.wikipedia.org/wiki/Feminism>--accessed on March 17, 2006).

The women's movement also seek a change in control over reproduction through reproductive freedom for all women, including maintaining legal access to abortion and unhindered sex education and access to birth control. They seek control over sexuality through the right of all to define their own sexuality and the freedom to practice it without discrimination, either overt or subtle (<http://en.wikipedia.org/wiki/Feminism>--accessed on March 17, 2006). They seek an end to violence through ending control over women's mobility and personal freedom, ending domestic violence, sexual harassment, and rape,

and limiting the prevalence of pornography which leads to violence against women. They seek a change in control over society through transformation of social institutions which perpetuate inequality of the sexes and values genders differently.

Feminism became an organized movement in the 19th century as people increasingly came to believe that women were being treated unfairly. The feminist movement was rooted in the progressive movement and especially in the reform movement of the 19th century. The utopian socialist Charles Fourier coined the word *féminisme* in 1837, and had argued that the extension of women's rights underpinned all social progress as early as 1808. The organized movement was dated from the first women's rights convention at Seneca Falls, New York in 1848. In 1869, John Stuart Mill published The Subjection of Women to demonstrate that "the legal subordination of one sex to the other is wrong and one of the chief hindrances to human improvement." (<http://www.indiana.edu/cgi-bin-ip/letrs/vwwplib.pl> accessed on March 17, 2006)

Many countries began to grant women the vote in the late 19th century and early 20th century (New Zealand being first in 1893, with the help of suffragist Kate Womanppard), especially in the final years of the First World War onwards (<http://www.indiana.edu/cgi-bin-ip/letrs/vwwplib.pl> accessed on March 17, 2006). The reasons varied, but they included a desire to recognize the contributions of women during the war, and were also influenced by rhetoric used by both sides at the time to justify their war efforts.

2.5. The Concept of Equality

Equality is a social state of affairs in which certain different people have the same status in a certain respect. There are different forms of equality, depending on the persons and social situations in question. For example, one may consider equality of the sexes in opportunities for employment; the people in question are men and women (contrasted) and the social situation is the search for a job

([http://en.wikipedia.org/wiki/Equality_\(law\)](http://en.wikipedia.org/wiki/Equality_(law)) accessed on March 17, 2006).

It can also be said that equality is the principle by which all persons or things under consideration are treated in the same way.

Women form half of the human beings inhabiting planet Earth. Since human rights are the rights of all human beings, male and female alike, human rights are women's rights. By the same token, a society in which men are not willing to extend human rights to their mothers, the women who bore and nurtured them; their daughters, products of their own loins; and their wives, the women who bear and raise their treasured sons, is a society in which men are unwilling to extend human rights to men of another family, tribe, language, religion, race, ethnic tradition, or nation

(<http://www.pinn.net/~sunshine/main.html> accessed on March 17, 2006).

If a society does not hold justice and equality for all women in the highest regard, neither will it hold justice and equality for the many varieties of men in high regard. In a very real sense, women's rights are the basis of all human rights. Women's rights belong to women as members of the

human family, and, as such, are not dependent either on a woman's marital status or on the number or sex of the children woman has borne.

2.6. Types of Feminist Thoughts

According to Rosemarie Tong, feminism accommodates several species under its genus. Although the genus doesn't represent all of the approach of feminism, they are; liberal, Marxist, radical, psychoanalytic, socialist, existentialist, and postmodern approach. Each approaches however, providing a unique perspective with its own methodological strengths and weaknesses. Each of them, side by side lamenting the ways in which women have been oppressed, repressed, and suppressed and to celebrate the ways in which so many women have won their fight, taken charge of their own destinies, and encouraged each other to live, love, laugh, and be happy as women (Tong, 1989:1)

The power of a woman thinking herself into the fullness of her being makes the approaches above very interesting to learn. However, there be only several approach used in this research in accordance to the problems appear in the novel.

2.6.1 Liberal Feminism

Alison Jaggar (in Tong, 1992:11) said that liberal political thought hold a conception of human nature that locates our uniqueness as human persons in our capacity for rationality. When reason is defined as the ability to comprehend the rational principles of morality the value of individual autonomy is stressed. In another condition, when reason is defined as the ability to calculate the best means to achieve some desired end, then the

value of self-fulfillment is stressed. Nevertheless, liberal still concur that a just society allows individual to exercise their autonomy and to fulfill themselves.

The main thrust of liberal feminism is that female subordination is rooted in a set of customary and legal constraints that blocks women's entrance and/or success in the so-called public world. Because the society has false beliefs that women are by nature, less intellectually and/or physically capable than men (Tong, 1992:2). As the consequence, women cannot elaborate their true potential especially in academic, the forum and the market place.

The liberal feminists believe that equality for women can be achieved through legal means and social reform. They see more similarities between women and men than differences and envision. They view choice as an absolute right, and they seek control over the body and social circumstances. These demands make men become the 'second sex' in this world. Men are totally has no control of women.

In 18th century, liberal feminist focused on demanding the same education as is provided to a man while the 19th century liberal feminists were still concerned on equality in educational primarily the education in primary and high school, universities, medical, legal, and theological institutions. In addition, they also work on the feeling of partnership (in the labors and gains, risk and remunerations of productive industry) and also co-equal share (in the formations and administrations of law, municipal, state,

and national through legislative assemblies, courts, and executive officers)
(Taylor in Tong, 1992:18)

In other hand, the 20th century most liberal feminists deal with welfare or egalitarianism, and mold. Susan Wendell (in Tong, 1992:12) stated that liberal feminists usually committed to major economic re-organization and considerable redistribution of wealth, since one of the modern political goals most closely associated with liberal feminism is equality of opportunity, which would undoubtedly require and led to both. As the contrast, men began to consider about the positive and negative impact of being independent woman for their family life continuities.

2.6.2 Radical Feminism

Women's oppression becomes the most fundamental form of oppression for radical feminist. They tend to viewing the biology differs between man and woman—especially their reproductive capacities and the nurturant psychology that flows from it as potential sources of liberating power for women. What is oppressive is not female biology per se, but rather that men have controlled women as childbearers and childrears (Tong, 1992:3)

Thus humanity is male and man defines woman in herself but as relative to him; woman is not regarded as autonomous being (Beauvoir in Selden, 1999:534). To the liberal feminist, a man's belief that he has no choice other than to respond to his sexual urges creates a self-validating tautology of belief predicated on the notion that his aggressive behaviors are linked to his inherited traits. The feminist sees otherwise, viewing the source

of men's sexuality as deriving in part from the culture and not exclusively from biology. Generally, men consider it is better to have power, and do not recognize the need for men and women to work together.

Not all radical feminists focus on the biological origins of women's oppression, however. Some of them more focus on the ways in which gender--masculinity and feminity, and sexuality--heterosexuality versus lesbianism (Tong, 1992:3). At first, many radical feminists believed that in order to be liberated, women must escape the confines of heterosexuality and create an exclusively female sexuality through celibacy, autoeroticism, or lesbianism. Alone, or with other women, a woman can discover the true pleasure of sex. Recently, some of them think that no specific kind of sexual experience should be prescribed as the best kind for a liberated woman.

Biological survival is a systemic process that appears to extend itself into the governing principles of societies it ultimately creates. The precise reasons why men oppress or appear to oppress, therefore, likely address higher considerations of adaptation and survival found in biology.

2.7. Previous Studies

Feminist literary criticism is one of the apparatus approach to the literary works, which evolves at 1960. Many researchers inspired the writer to continue their researches. From their contributions in this research, the writer learned how to apply this approach and how to analyze. The researchers who had applied this feminist perspective are Sugihastuti and Suharto. They had finished their research to the novel *Siti Nurbaya* by

Marah Rusli to both external and internal aspects of that novel. And now we can read their published work *Kritik Sastra Feminis: Teori dan Aplikasinya*.

The same perspective is Moh. Halili's thesis, 2004, entitled *Feminist Literary Criticism on Saman By Ayu Utami* in this institution. Here, he discussed about women's rights especially on the social affairs and making decisions. The data source is the novel *Saman* by Ayu Utami. It consists of cultural shifts happen in Indonesian society especially to the women in that novel. The discrimination on social status and the ability to become independent are shown here. These researches help the researcher in revealing some problems occurred especially on woman's right especially on the social affairs and making decisions. And still many other researchers who researched in this field. The lively feminist and gender discussion prove the crucial agenda and also be taken as references to enrich for whom focus in this approach. Varies of perspectives that have revealed by many researchers may offer the new perspective related the current issues with literature and feminism.

CHAPTER III

RESEARCH METHODS

This chapter reveals the method of the study covering research design, data sources, data collection, and data analysis.

3.1. Research Design

The researcher used the feminist literary criticism in conducting the research. It means that this research will focus on feminist side that will explain how men in the novel are oppressing women. The traditional concepts that regard women as a doll that should be preserved, homed will become the major consideration of this research.

3.2. Data Sources

The data taken from *The Hound of the Baskervilles* by Sir Arthur Conan Doyle, all of the data are in the form written dialogue, monologue, and expression, which described the feminist perspectives reflected by female characters, and some other side like woman rights and position reflected by female characters.

3.3. Data Collection

The data were collected in many ways. By reading the text and repeating it carefully. By identifying and classifying the data related to the problem of the study toward the novel *The Hound of the Baskervilles* written by Sir Arthur Conan Doyle.

3.4. Data Analysis

Data analysis is done after the data were collected. To conduct a data analysis, first the researcher codes the exact unit of content to measure. A coding unit can vary from single word, phrase, paragraph, or character to an entire novel. Since the coding unit turns out to be a fictional characters in the novel *The Hound of the Baskervilles* written by Sir Arthur Conan Doyle, then the researcher must prepare a recording sheet especially on the women's right of speaking, women's right in social affairs, women positions toward men on each and every female characters and also multiracial discrimination between woman that encounter in this novel. Once the coding unit has been selected the researcher categorizes the data in order to avoid overlapping or making the data become exclusive.

Each word, sentence, or phrase that has relation to one major material like women's right in speaking was placed in specific order in order to avoid miscellaneous category. There must be a place for every case that comes up then it can be exhaustive (Ferman & Levin, 1975:53). Finally the researcher code the data, coding process entails the procedure whereby the data are collected and sample of content is actually categorized. The researcher must carefully define all categories and construct it in to an appropriate form of codes.

CHAPTER IV

FINDING AND DISCUSSIONS

4.1 Women's Right Reflected by Female Characters on the Novel

Novel as an extended fictional narrative in prose, states various of women's right reflected by female character. And in this case, there will be women's right of speaking, women's right in social affairs, and also women's rights in making decisions.

4.1.1 Women's Right of Speaking

As a human, to have a freedom of speaking is very important. Speaking is to deliver and to let other people know our desire, to share ideas, and to communicate with others. When we finally make to speak, it's like thousand of rocks were released from our back. The longer it kept, the harder it felt.

We communicate with others through language, and language is delivered through speaking. Forbidding someone to speak is the same with forbidding someone to use a language, in other word, like taking someone's tongue away from its mouth. Then, the freedom of speaking becomes very important because it mean as the freedom of our mind.

In this novel, the female characters also search and want their right of speaking. They try to deliver their thought, though, they are forbidden by their men. It is because their desire is bigger than their fear of men's power.

'Man, man!' she cried. 'I am warning you for your own good. Go back to London! Go tonight! Get away from this place! Hush, my brother is coming! Don't tell him what' (Stapleton, 1973:48).

The data above is what Ms. Stapleton said when she reminds Dr. Watson who she thought to be Sir Henry Baskerville to leave the village immediately before something bad happened to him. Especially related to her brother (who apparently appears to be her husband) who wants to inherit the Baskerville's heritage. The courage of Mrs. Stapleton to deliver what she

wanted to say though it only a little action has proved that her desire is bigger than her fears.

'Mrs. Stapleton knew something about her husband's plan. She dared not to write to Sir Henry to warn him. She was too frightened of her husband. You see, he had often beaten her. She knew that if Stapleton should find out, he might kill her. So she cut out words from a newspaper to make a letter. This letter gave Sir Henry his first warning' (Doyle, 1973:104).

The data above shows Mrs. Stapleton's effort to let her word out of her mouth through letters when she unable to spoke with Sir Henry Baskerville directly. The same with what happen to Mrs. Laura Lyons. She is also victimized by Mr. Stapleton to inherit the Baskerville's heritage. Nevertheless, she is still very lucky that she has given brave to deliver her speaks without feeling fear to anyone.

*'Did you ever write to Sir Charles asking him to meet you?' I continued.
Mrs. Lyons became very angry again.
'Really, sir, that is a very strange question.'
'I am sorry, madam, but I must ask you about it.'
'Then I will answer—certainly not' (Doyle, 1973:71).*

However and whatever happened, women still have their right to reject and don't say the thing that they don't want to. This is showed by the dialogue between Mrs. Laura Lyons and Dr. Watson when he ask for some explanation about what happen to Sir Charles Baskerville on the night he died.

*'What happened?'
'It's my own business. I cannot tell you.'
'You did ask him to meet you at the same time and place where he died. But you didn't go.'
I asked her a few other questions, but she would not tell me anything more (Doyle, 1973:72).*

From this reality, sex differences affect women in their way using their own right of speaking. There is no equality of men's and women's right of speaking. Nevertheless, there is still an effort to make their right of speaking free. The women need her right of speaking to be released, not tighten up in a big strong tree. When the right is bounded, there is still an effort to release and use it. Women's rights belong to women as members of the human family, and, as such, are not dependent either on a women's marital status or on the number or sex of the children she has borne.

4.1.2 Women's Rights in Social Affair

There is always separation in social relationship especially between women and men's field. Because this kind of separation, women are usually excluded from problem solving in society.

The next morning, the fog was gone. Mrs. Stapleton led us to her husband's hiding place in the middle of the mire. She was very glad to do this. It was clear that she hated Stapleton. She did not go with us all the way. We left her behind at the edge of the mire. From there, we followed little sticks stuck in the ground. Stapleton had placed them to show the way to the mire (Doyle, 1973:100).

The part when Mrs. Stapleton was being left at the edge of the mire shows the social differentiation between man and women. For women who releases that her existences are differentiated, at least will open her eyes and have a certain attitude with men attitudes which left her behind at the edge of the mire, decide to find Stapleton by their own, in other word, they regard this problem as 'man business'. But, Mrs. Stapleton gave a silent look to what they've done to her, and kept waiting at the edge of the more.

In the other side, Mrs. Laura Lyons shows some rebellion to what people respect women as. In other condition, she tried to establish a typewriting business (now is known as newspaper) though the capital finance comes from the man surround her. Sometimes, in realizing the true capacity and potential, its lead women become more productive. And obviously women also are to be all around with her parent's support and aid.

'How does she live?'

'I think her father gives her a bit of money. It cannot be much. He has too many of his own things to take care of. Several of us tried to help her. We tried to get her some work. Stapleton, Sir Charles and I gave her some money. It was to start a typewriting business for her (Doyle, 1973:68).

From the reality above, nevertheless, sex differentiation does affect the way of thinking and the way of living to some women, Mrs. Stapleton for example. In other condition, it does not affect women's way of thinking regarding to their social status in the social affair like what Mrs. Laura Lyons do when she should live by her own effort. There, the equality of men's and women's right in Social affair being fought, but some other surrender for it.

4.1.3 Women's Rights in Making Decisions

In patriarchal customs, women still depend on men in making decisions. Men will determine what they think right without understanding what actually women wish. It is lamentable how suffer that women experiences caused they become independent to realize their decision that have been taken. Like what happened to Mrs. Stapleton.

A manservant opened the door for us. He was a strange old man. Inside the house, the rooms were large and pleasant. I looked at the moor through the windows. I wondered what made the Stapleton live in a place like this.

'Strange place to live, isn't it?' he said. He seemed to know what I was thinking about. 'But we are quite happy here, aren't we Beryl?'

'Quite happy,' she said. But I knew that she was not happy at all (Doyle, 1973:49).

The look from Mr. Stapleton makes Mrs. Stapleton nod and follow what Mr. Stapleton's want though it is not suitable with her heart. This incident realized by Dr. Watson:

She is a very beautiful woman. But she is very much afraid of her brother. When she talks, she keeps looking at him. She seems afraid that her brother might not like what she is saying (Doyle, 1973:51).

The quotation above proves that custom, like social value sometimes tied women's freedom. When norms always take aside to men's position, and let women follow adversely system, this condition makes women mentally weary and gets tired physically. However, according to what Dr. Watson said in the quotation above, the reason of why Mrs. Stapleton nods is because she is afraid of her husband, and not because of the custom.

Man and women have the same right to make decisions in their life, but the case in this novel is different. Women tend to have no right to make decision; they often followed men's decision. The datum above shows that there is no equality on men and women's right in making decisions in this novel.

4.2 Women's Positions Reflected by Female Characters on the Novel

Women have many positions in their life, nevertheless, we will only encounter on some positions which is reflected by women character in this novel, that is: women in subordinate position, women as the victim of love affair, and women as the victim of physical intimidation.

4.2.1 Women in Subordinate Position

As it is noted in chapter two that subordinate position or usually known as patriarchy is the anthropological term used to define the sociological condition in which fathers have supreme authority within families and male members of a society tend to predominate in positions of power; with the more powerful the position, the more likely it is that a male will hold that position, then, women followed their patriarchal line.

'How does she live?'
'I think her father gives her a bit of money. It cannot be much. He has too many of his own things to take care of. Several of us tried to help her. We tried to get her some work. Stapleton, Sir Charles and I gave her some money. It was to start a typewriting business for her (Doyle, 1973:68).

According to the passage above, though Mrs. Laura Lyons tries to live by her own, nevertheless, her father interference still remains in some aspects of her life, and it shows that the blood chain cannot be removed.

Not only in the aspects of life, but patriarchy is also found in family traditions like women taking the family name of their husband's and children always carry the father's last name. Such a tradition which is simply tighten up and bring woman to one line which make them cannot explore their own freedom.

'She is Frankland's daughter.'
'What? Old Frankland, the strange man?'
'Yes. She married an artist named Lyons. Her husband used to come to the moor to paint. Then he left his wife. Old Frankland did not want his daughter back with him. You see, she married against his wishes (Doyle, 1973:67).

Referring to the data above, Mrs. Laura Lyons name's was Laura Frankland for she is a Frankland's member of family. But, after she gets married with Mr. Lyons her last name change into Laura Lyons. The same with what happen to Mrs. Stapleton, her maiden name is Beryll Garcia. She uses her husband's last name in her daily life or as a nickname.

'I am very sure of it. They meet and they write to each other. They know each other very well. If I tell his wife about it, she will be willing to help us.'
'His wife?'
'I will tell you now what I have learnt. Miss Stapleton is not his sister. She is his wife (Doyle, 1973:78).

Though Stapleton is not a real name, Miss Stapleton uses it for showing her obedience to her husband. In addition, from the data above we conclude that the society, like Holmes and Dr. Watson, usually recognize the lady from her husband's family name. In addition, her husband real family name is Baskerville, so if she uses her husband real family name, it will be Beryll Baskerville.

Patriarchies are strongly occurring and it also effecting the way of female characters who live in this novel. Though some of them try to release from this chain, they still have no power to fight the custom. Realities shown in the datum above is that women put in subordinate position.

4.2.2 Woman as the Victim of Love Affair

In this case love affair mean a situation in which two people are involved in an illicit sexual, romantic and/or passionate attachment, usually for a limited duration, and it is applied to marital infidelity when one partner has an outside relationship: a liaison.

This love affair (between Mr. Stapleton and Mrs. Laura Lyons) occurs for there is special aim of Mr. Stapleton, which is to get a step further to reach the Baskerville's heritage.

'Then Stapleton found a way out of this. Sir Charles was helping the unfortunate woman, Mrs. Laura Lyons. He asked Stapleton to do what he could for Mrs. Lyons.

'Stapleton told the woman that he was an unmarried man. In time, she fell in love with him. Stapleton had told her that he would marry her. But she would have to divorce her husband. In this way, the woman would be prepared to do anything for him (Doyle, 1973:102).

The data above shows that Mr. Stapleton's loves to Mrs. Laura Lyons was just a fake. The aim of Stapleton making affair is clear. He wanted to gain his greatest desire which is; to heir the heritage.

There is another passage that strengthens Mr. Stapleton's acts in using Mrs. Laura Lyons as a path to his greatest desire.

'So he made Mrs. Lyons write a letter asking Sir Charles to meet her on the evening before the baronet was to leave for London. When the letter had been sent, Stapleton then persuaded Mrs. Lyons not to go for the meeting (Doyle, 1973:102).

As a human with feeling and thought, of course, we will be very angry if someone is playing our feeling. Feeling and thought was made not for playing. But they are to be used and be pleased. Mrs. Laura Lyons pleasant heart has fallen to Mr. Stapleton, but in the end she knows that Mr. Stapleton was only using her.

Mrs. Lyons looked at the letters. Then she looked at us with anger in her eyes.

'Mr. Holmes,' she said, 'this man said he would marry me. He asked me to divorce my husband. He has lied to me!

'And why? Why? I thought he was trying to help me. He was using me! Why should I protect him now! I will tell you everything. Ask me what you want! But please believe me when I say that I did not mean Sir Charles any harm. He was my kindest friend (Doyle, 1973:92).

The grief, anger, bitterness, distrust, retaliation, embarrassment, emotional exhaustion, and unforgiveness, shown by Mrs. Laura Lyons after she found out that she were being played by her lover on the quotation above. Mrs. Stapleton also shows the same reactions when she knows that her husband is making affair with another woman as noted by Holmes.

'I have talked to Mrs. Stapleton twice,' said Holmes. 'She told me everything. Stapleton was a member of the Baskerville family. He was a son of Rodger Baskerville, the younger brother of Sir Charles. Rodger went to South America because people in England did not like him. It was believed that he had died in South America without marrying. But this was not true (Doyle, 1973:101).

Her hate of her husband had made her willingly tell her husband's secret. She also shows Holmes and his police friend her husband's hiding place, and led them there which make Holmes and his police friend could find and arrest him. In addition, she tells the truth and also the secret that her husband was planned to.

'Mrs. Stapleton had heard her husband talk about it. There were three ways in which he could claim the property. Firstly, he could do it from South America itself. He did not need to come to England at all. All he had to do was to prove who he was to the British embassy there. Once that was done, the rest would not be so difficult.

'Another way would be to claim the property himself in England. That means he would have had to change his appearance. Once this was done, he would leave the country. Nobody would be able to recognize him as Stapleton.

'The third way would be to get a friend to do it for him. He would prove that the friend was Rodger Baskerville. He had all the papers and proof to do this (Doyle, 1973:106)

As stated by Holmes above, Mrs. Stapleton told Holmes all her husband secrets and plans. Both Mrs. Stapleton and Mrs. Laura Lyons are the victim of this love affair by Mr. Stapleton. They victimized by Mr. Stapleton's desire to inherit the Baskerville's heritage. And both of these women give the same reaction, which are grief, anger, bitterness, distrust, retaliation, embarrassment, emotional exhaustion, and unforgiveness.

4.2.3 Woman as the Victim of Physical Intimidation

Physical intimidation is defined by the forcing of undesired physical acts by one person to another (http://en.wikipedia.org/wiki/Physical_intimidation, accessed on December 01, 2006). This act apparently appears from husbands' side. They treat their wife badly because of some reasons. It usually for they dissatisfied by their wife, whether sexually or emotionally.

Mrs. Stapleton is unwillingness to help Mr. Stapleton has made him mad and angry toward her behavior. The dissatisfaction that he felt make him losing her control. He no longer remembers how big her wife's love to him is.

She was relieved to hear this. 'Thank God! Thank God! See how this man has treated me!' she pulled up her sleeves. There were marks on her arms. It was clear that Stapleton had been beating her. Then she began to cry (Doyle, 1973:99).

In addition, Stapleton is not only doing this when her wife reject to help him. Whenever he feels angry he will torture or beat his wife.

There was a soft cry from inside the room. Holmes kicked the door open. The three of us rushed in with our guns ready.

But Stapleton was not inside. It was full of glass cases containing Stapleton's collection of butterflies and moths. And tied to a post was a figure. It was so covered with sheets that we could not recognize who it was.

We untied the person and took off the gag and sheets. It was Mrs. Stapleton! There was the mark of a whip on her neck.

'The animal!' cried Holmes. 'Here, Lestrade, give me your brandy bottle. Put her in the chair. She has fainted again (Doyle, 1973:99).

As the consequence, Mrs. Stapleton who physical and emotionally being tortured makes revenge by double-crossing Mr. Stapleton. She tells Holmes and his police friend his hiding place so he can be arrested.

'Tell us, madam,' said Holmes, 'where we can find him.'

'There is only one place he can escape to,' she answered. 'There is an old tin mine in the middle of the mire. He kept his hound there. He has turned the mine into a hiding place. He would go there if there was any trouble' (Doyle, 1973:99)

It is clear that woman have been victimized of having physical intimidation which physically and emotionally hurt them. The memories of the intimidation will long lasting remain in their mind. When the scar of the intimidation gone, the scar on their heart will remain for a long time.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

5.1. Conclusions

Women's right found and reflected by female characters on the novel women in speaking, women in social affair, and woman in making decision. Sex differences affect women in their way using their own right of speaking. Actually, women have the same right with men, but they have no courage to deliver their ideas out. Like what happened to Mrs. Stapleton, she always asks her husband opinions on what she wanted to say, especially in public, whether directly or indirectly. There is no equality of men's and women's right of speaking.

Sex differentiation does affect the way of thinking and the way of living to some women in this novel, Mrs. Stapleton for example. In other condition, it does not affect women regarding to their social status in the social affair like what Mrs. Laura Lyons does when she should live by her own effort. There, the equality of men's and women's right in Social affair being fought, but some other surrender for it.

Man and woman have the same right to make decisions in their life, but this case is different. Woman tend to have no right to make decision, they often followed men's decision.

Woman's positions are reflected by the female characters on the novel are woman in subordinate position, woman as the victim of love affair, and woman as the victim of physical intimidation.

Subordinate position affects women characters life in this novel, for example, these female characters use their husband's or their father's family name. Though some of them try to release from this chain, they still have no power to fight the custom, this happened to Mrs. Laura Lyons who established her own business, nevertheless, she still receives some capital foundation from her father.

The female characters in this novel being victimized by Mr. Stapleton to reach his greatest desire, which is to inherit the Baskerville's heritage. Both Mrs. Stapleton and Mrs. Laura Lyons is the victim of this love affair by Mr. Stapleton, Mrs. Stapleton as the betrayed side, and Mrs. Laura Lyons as the affair mate.

This novel reveals some intimidation done by a husband to his wife. Though there is no act against it during the intimidation, but there are some vengeance kept in the heart of the victim which resulting revenge in the end. This revenge is done by Mrs. Stapleton to feed back what her husband has been done to her, she double-crossing his husband by telling all her husband's plan and secret to Holmes and his police friend.

5.2. Suggestions

The novel *The Hound of the Baskervilles* has a wide range of criticism. There are much more aspects to be criticized from this novel. This criticism takes the feminism side as the main object of critic. The researcher hopes in the future there will be many others write a criticism of the novel from different point of view.

Most of Sherlock Holmes sequel like *Study in Scarlet*, *The Poison Belt*, *The Memoirs of Sherlock Holmes*, contain some women lifeline. The researcher expects to the next researcher to criticize those works with feminist perspective and later on give contribution to the feminism movements.

.There are lots of many other literary works describe women life such as *Princess in the Outback*, a novel by Barbara Hannay, and *Mrs. Dalloway*, a novel by Virginia Woolf. The researcher thinks that it needs to be criticized with feminist perspective. Therefore, the next researcher can take those novels as data sources of the research.

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